

SPIRITUAL

TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

PARTRIDGE AND BRITTON, PUBLISHERS AND PROPRIETORS, NO. 342 BROADWAY—TERMS, TWO DOLLARS PER ANNUM IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. IV.—NO. 1.

NEW YORK, SATURDAY, MAY 5, 1855.

WHOLE NO. 157.

The Principles of Nature.

MIRACLES IN NEW ORLEANS.

Under the above caption we published in our issue of March 31st the translation of a French letter written by Mrs. Anne Marie, of New Orleans, detailing some most remarkable facts relative to the vulgar and unaccountable appearance of books, pictures, medals, etc., in the hands of a young woman who declared that spirits brought them to her. Since the publication of the first statement, we have received another communication from Mrs. Anne Marie, on the same subject, of which the following is a translation. It can not fail to be accompanied with deep interest. Some supernatural occurrences are recounted, and the phenomena of the case are described.

Since writing my letter of March 31st, published in the TELEGRAPH of the 31st, we have made some progress in clearing up that obscurity which environs us on all hands. I will proceed, first to describe the complicated scene which passed under my eyes last Friday. Let us go back to the time of the occurrence.

The sun had just gone down. There were only three of us, including the young girl, Madam S—, magnetized the latter, and asked her, when she saw that she was asleep, whether we would receive any books during the sitting that evening. "I do not know; they are not there," answered the child. Madam S— continued, "If they still must have money, I will give them some." Silence for some moments ensued; then the sleeper said she demanded some; and three small pieces of money were given her, which she put in her pocket (where there were already two ear-rings with which she had been playing in the morning, for she is very child-like, not appearing to be more than twelve years old, though she is said to be fourteen, but without this being known. I have already said that she is an orphan).

A few moments afterward the girl, still asleep, arose and passed into the adjoining room. We followed and watched her. Seated at a distance from us, she spoke in a suppressed voice, but energetically and with gesticulations. "No, no, I will not; it is wrong." Then she left her seat, and went and took one on the opposite side of the room, where she continued the same pantomime and discourse, adding, "You are a thief; you are all the time stealing." Previously the girl, while in the abnormal state, had, as it could not be doubted, committed certain acts which would have been very reprehensible if it could have been proved that they were done voluntarily on her part. I reserve these to be spoken of hereafter lest this digression should become too lengthy. Here is one, however, which it seems to be necessary to mention in this place. One morning, having just arisen from her bed and being fully awake, the girl had said, "I have been all night with a half-dollar (demi-pastre) and I ought to have it." Madam S— then examined her closet and found such a coin missing. Doubtless the child had risen during the night and committed in her sleep this petty larceny, of which the remembrance remained like that of a dream. She and Madam S— slept in the same room. Madam S— then said to her, "So, so! it is they who have taken from me that half-dollar, and they must restore it to me." Then in an instant the girl fell into a kind of trance, and concealing with care the movements of her hands, she seemed to take from her shoe, or perhaps from her stocking (she sometimes slept with her stockings on), the reclaimed half-dollar, and handed it back to Madam S— without any more ceremony. The reader will see by this, and by what we shall say hereafter, that we were on our guard respecting what the girl was capable of doing, whether voluntarily or seemingly under foreign influence. We will now return from this digression.

Seeing then that the child was always resisting a mysterious temptation which might have caused bigots to say that we were in the presence of the devil, Madam S— again said to her, "If it is me they wish to rob, I permit them, provided they rob only me, and take from me nothing but money." The sleeper still seemed to resist, but it soon became evident that she yielded. She passed into the room of Madam S—, which was also hers, and went toward the closet, which she opened, and then pulled out a drawer, among the diverse contents of which she searched pretty thoroughly without finding the coveted object. She took a porte-monnaie, but could not open it. Madam S— then dropped a half-dollar against the hand of the seeker, which she immediately seized, but without appearing to notice what was passing before and around her; neither the fall of the money nor our close proximity to her seemed to excite her attention. Finding nothing more to which she took a fancy, or perhaps being satisfied (for a steward appeared that she had also stolen a brooch) she passed in the drawer, closed the closet, went into another room, and lay down her whole length under a bed with her nose against the wall. I forgot to say that during her visit to the closet she spoke in a low tone, and turned her head to one side as if she were listening and taking care not to be disturbed. She even cautioned her invisible instigator [feminine] not to make any noise. We were, however, almost touching her, but it was evident that our presence did not annoy her.

She remained under the bed eight or ten minutes in continued conversation with her invisible comrade. She spoke in a tone very natural, and as if she had been far from the ears and eyes of all observers. Her most frequently repeated and important sayings were, "You take too much at a time; don't take all to-day; if you take the half-dollar don't take the brooch, or if you take the brooch don't take the half-dollar. It is the much, Mr. C— (the father of Madam S—, dead about twenty years) will perceive it, and blab it out, and will scold, and he will carry it all back to-night. Don't take all at another time you can steal it." She dwelt on this latter word, of which she frequently made use during this scene.

At the word "brooch" (épingle) Madam S— suspected another theft. She ran to her closet, and sought in vain a brooch which she knew she put there. It was an object on which she set a high value, as it had been given to her. It was a simple leaf in gold, of which this is the approximate form and the approximate size. It will be useful farther on that the reader should know its dimensions.

Madam S— sought in vain that object. The somnambulist must have taken it without our knowledge. The latter, still under the bed, continued her monologue in these words: "At another time they will steal. You will tell Alice and E— (two spirits related to the family of Mr. L—, who lived in the same house with us, and who during their lifetime had a great love of money) to come, and we will steal also at Mr. L—'s. He has a box which is complete (or full, *pleine*), and sometimes is in halves (*à moitié*). It is kept locked, but he sometimes forgets the key. Let us go and see."

After saying these words the somnambulist came forth from her hiding-place and went into the room of Mr. L—, and we followed her. She tried the drawers of a bureau, but could not open them. "You see it is locked, but sometimes he leaves the key, then we will come and steal."

Then retracing her steps, she came again to the room of Madam S—, we being all the while at her heels; and seeing a sick lady coming whom we had left in the first chamber, she drew back saying, "See, H—, who comes! Let us give her room to pass." She stood still, turning her back as if she dreaded to be discovered; but here also, as elsewhere, our presence did not seem to annoy her. Finally she returned to the room where she first lost consciousness of our presence. There, approaching a table on which was lying a pack of dominoes, with which she sometimes amused herself, she called her invisible comrade saying, "Come, let us play dominoes," and she commenced playing herself for the two. I thought I would save her half the trouble, and I purposely laid down one of a wrong number. "See, one has put a five for a six. Haven't you a six? Very well, draw," and her own hand performed the office indicated. The pieces played by the somnambulist were well joined; however, when I laid down a piece in two instances, she drew back her hand without saying anything, as if she were annoyed by some obstacle that was in the way.

Pretty soon she left the table, saying, "You are a stupid girl, you don't know how to play, and you cheat." She went some steps to seat herself, thus approaching our presence, and when we were about to withdraw from her she expressed the desire to be awakened. That being done, every thing indicated her complete forgetfulness of what had occurred. Then searching in her pocket, she complained that she missed her ear-drops. That evidently was all she knew. We observed that she had not the three little pieces of money which had been given her at the commencement of the sitting, nor had she the half-dollar, nor the brooch. We sent her out upon an errand in order that we might in her absence examine all the nooks and corners where she had been. The bed was displaced, the carpet taken up, etc. Vain researches!

Night having arrived, we placed ourselves at the table as was our custom. Mr. L— and Mr. D— had rejoined us. We were then five in number. In a few seconds the child passed into the abnormal state, and certainly without the agency, at least voluntary, of any one of us this time. As soon as I saw her hands move, I slipped under the table, where I soon saw her hands descend and grope about as if to seize something in the air, and this motion was accompanied by the medium with these words, "Give it to me, then." But nothing was given that time, nor at any of the other sittings at which I was in like manner hidden under the table. Could I have been thus an obstacle?

Being questioned, the medium responded that the little thief had a wry countenance and crooked figure; and she added that it was a little girl connected with the family of Madam S—. The latter said she recognized her as one of her cousins, dead nearly twenty years, and who at the time of her decease was twelve years old. She died with convulsions.

*Our correspondent here gives a diagram of the brooch. It is in the shape of a deeply indented oak-leaf, an inch and a quarter wide at the widest part and an inch and three quarters long.

which distorted her face; she was much given to piffling, but as she was sickly they excused all her fantasies.

The medium, not having grasped any thing, arose from her seat and removed from the table, and I came forth from my hiding-place. We followed the sleeper in all her marches and countermarches; finally she went out of the room, passed through two other chambers, and entered the dining-room in order to seat herself at the common table. The table, ordinarily round, but formed of two parts, and capable of being extended by slides and by supplying additional boards in the middle, was now oval. It thus measured four feet one way and five and a half the other. One of its longer sides was about eight inches from the wall. The medium took a seat at the end of the table so as to bring the wall on her right. She placed her hands on the table with the palms downward. There was a light burning upon the end of the table next to her, and directly in front of her, and its flame, standing at the height of about fifteen inches above the table, was the only light directly in her face. The somnambulist seemed to talk with another—with Alice perhaps—to whom she said, "Give it to me quick, before she comes." On her account the other—the thiefing Spirit—was doubtless delaying her visit. As she pronounced these words she quickly extended her right hand at a point between the table and the wall, about three or four inches below the top of the table, and consequently into the shade, and almost immediately the hand again arose with a package, which was neither enveloped nor tied together, but consisted of fourteen engravings of diverse kinds, like those which I described in my previous letter. They measured at an average about four inches by five or six, and must have cost at least two dollars—that is to say, more than the young girl could have possessed at one time.

I ran to the opposite side of the table; I removed that end a little farther from the wall, and looked and passed my hand everywhere. Evidently the medium's hand had not extended to the point where the ends separate from each other by means of the grooves, and where, besides, I found nothing but dust, and the pictures were very clean. Nor were they in the least crumpled, which would certainly not have been the case if they had been until then concealed in the girl's clothes. My examination completed, I took my position, standing, directly behind the medium. The three other persons, also standing, were by the table at the left of the medium, and near her side; but in the meanwhile the medium awoke.

That which is now to be related we can certify fully, and without doubt.

All preserving our places—the medium seated and we standing—and having our eyes fixed upon the girl's hands, which had resumed their place upon the table, with the palms downward, this is what we witnessed in the most unmistakable manner; for every thing was done slowly in this last phase of the *séance*, during which the medium continued perfectly awake:

I said to the girl, "They have just given you those pictures, but they have not returned the half-dollar which they have stolen, and they must now return it." Immediately, to the great surprise of the medium, and also somewhat to ours, her right hand slowly turned palm upward, at the same time that her arm performed an impulsive movement. These motions, though complex, were altogether analogous to those which are sometimes produced by the will of a magnetizer, expressed or not, upon an impressible person. The hand then moved to the right until it came to the edge of the table, and while the fingers were not fully extended, but were immovable, the whole hand showed every appearance of rigidity, which, however, I abstained from verifying this time. We then saw the hand descend three or four inches into the shadow caused by the edge of the table, and that by a movement of its own which was little dependent upon the extension of the arm. This immersion of the hand into the shade only continued about four seconds, during which the hand did not stop its motion, and rose again with the same slowness, and showed us, at the instant of its emergence from the darkness, the half-dollar lying in the palm, which had been continually kept upward, and to all appearance rigid, the fingers continually remaining in fixed positions. An impulsive movement then brought the arm over the table, and the hand slowly turning over, dropped the half-dollar at the foot of the chandelier. Then the hand became suddenly free, and resumed its place by the side of the left hand, which had not stirred. The medium said she had felt "as though some one had drawn her hand aside, and then dropped something heavy into it."

I again spoke and said, "That is not all; they have also taken from you fifteen cents, and they must bring them back," when lo! the same hand, performing the same movements, and with the same slowness, returned again and threw down the three little coins by the side of the first piece!

"Let them bring back also the brooch," added I; and the same hand, with the same docility, the same precision,

*Our correspondent gives a diagram of the positions, but this we are obliged to omit, and in its place we take the liberty of supplying a few words not in the original, for the purpose of making the description clear.

and the same slowness (doubtless to show us that we were not deceived) brought back the same brooch!

I did not think of any more objects to reclaim, and we were entertaining ourselves with these marvels when our conversation was suddenly interrupted. It would appear that Mr. C— (with whom the somnambulist, during the scene under the bed, had threatened the little invisible thief) was at his post, and compelled a restitution; for after a short pause, nearly equal to the previous intervals, and as if we had before us a mechanical automaton, the same hand made two more excursions, such as the three preceding, with a like interval between them, and each time brought back one of the forgotten ear-drops, of which the girl herself was certainly not thinking; for, agreeably surprised when she saw the first one, she exclaimed, "My ear-rings!" and this was said in a tone of surprise which could not have been feigned.

This ended the *séance*.

Let the reader notice particularly what were our respective positions. I was standing behind, and looking over the shoulders of the medium; the three other persons were at her left, also standing, and we did not lose an instant in observing the agitated hand except while it remained immersed in the shadow, and was less distinctly visible, and where the objects which were brought back to us could not be seen until the direct rays of the light fell upon them. It is very certain that the hand, during its immersion, did not perform any movement of its own; but we did not see the objects come to her hand, nor did we see the hands of the Spirits.

Let it be observed, also, that these objects could not have been concealed in the child's sleeve, and if they had been, they could scarcely have been got out, the sleeves being tight at the wrist-bands. Besides, they could not have been slipped down over the forearm, which only attained a slight inclination below the horizontal position. Observe, finally, that the hand, in the position to which it descended to the right (between the table and the wall), touched nothing solid, and that there was no hook for any thing to be hidden in, either in the table on the one hand, or in the wall on the other, and that the hand was wholly in the air.

So far, then, every thing has been related with precision; but I must omit nothing which may serve to clear up the question. Here, then, is what I promised in an early part of this communication, and to confirm which time was required.

In the first place, I discovered that the child had bought some pictures, medals, and books, though it does not seem possible that she could have commanded the sum necessary to purchase all we have seen. I will grant, then, that all the objects received at our *séances* may have been previously purchased, and one may conclude from this that the choice of these articles was the business of the medium, although she may have been influenced in this as she has been in many other ways. The character of those objects, then, proves nothing; but let us proceed further.

Having told the child what I knew of her acts and motions, and having, while passing, even shown her the store where she had made her purchases, she denied it; but perhaps in this she was also subject to a foreign influence, by which she seems to have been controlled on the next morning, when, instead of going directly to school, she went and bought something at the same store. She subsequently admitted that my accusation was just, but could only explain by saying, "I could not help it."

Coming together one night before the hour fixed for our meeting, we wished to search her, as was our custom, and two persons [feminine] attempted to proceed to that task; but the sleeper manifested great opposition. She rolled upon the floor, and rendered the operation quite difficult. It was not insisted upon, but it was believed that she had a book concealed in her clothes, and one was found in them some moments after on the sofa where she had just laid down.

I testify, however, that in these searching operations (*visites de donateur*) we have often enough had cause to be satisfied; nevertheless, we should not neglect those precautions, which are always useful in experiments. I was put on my guard one day by the bookseller, who informed me that the girl had bought another book (turning again out of her path as she was going to school). It was on the same day that she was to be taken to a house where she had not been before. I did not fail to cause her to be searched before her departure; but she made a vigorous opposition, and threw herself into an armed chair where the book was soon found, and which she concealed while she remained seated, but which she probably dropped out of her pocket. What she would have afterward done with this book under the severe examination at the commencement of the *séance*, at the other house (the pockets never being forgotten in such cases), is what I would much like to know. I do not think it should be doubted that she was impressed in respect to this search, as she had always laughingly submitted to similar examinations at all the houses to which we had conducted her. Perhaps, then, some invisible hand would have removed from her all causes of embarrassment, and it may be

that her pocket was simply intended to serve as a means of conveyance between the two houses.

However this may be, there is here a *mélange* which is difficult to unravel, but on which we may hope that light will yet be thrown; for progress has thus far made in the development of established facts of this kind. As for the rest, that which constitutes the object of this letter, is the relation of occurrences altogether beyond the sphere of this incredulity. They are precisely as I have reported them.

Voire humble serviteur. J. M. BARTHEL.
New Orleans, La., April 6, 1855.

DIVERSITY OF LANGUAGES.

In the eleventh chapter of Genesis, verses 6, 7, and 9, it is written: "And the Lord said, Behold the people is one, and they all have one language." And in verse 11: "Go to, let us go down, and there confound their language, that they shall not understand one another's speech." And in verse 10: "Therefore is the name of it called Babel, because the Lord did there confound the language of all the earth."

In the second chapter of Acts, verses 2, 4, 5, 6, 7, and 8, it is written: "And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them; and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was uttered abroad, the multitude came together and were confounded, because that every man heard them speak in their own language. And they were all amazed, and marvelled, saying one to another, Behold are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born?"

This solution of the origin of the diversity of languages, being in itself an act of supernatural power, and a miracle confirmed by the Spiritual Manifestations of the present day. Mediums are now made to speak and write in languages altogether unknown to themselves; and oftentimes the same medium in a number of different languages altogether unknown by himself. The same mode was probably adopted by the Deity in producing a diversity of languages at the Tower of Babel and at Jerusalem as is now, by the Spiritual Manifestations. They were probably produced by acting upon the people as mediums, either directly himself or through the agency of "ministering Spirits," in the same way as the same kind of phenomena are now produced by Spirits acting upon mediums, and by which the language of these mediums, in Scripture language, is "confounded," and they are made to speak in "unknown tongues."

It has always been a matter of great difficulty, and it may be said of impossibility, to account for the multiplicity of languages as they now exist, and for so long a period have existed, except upon the supposition that they had their origin in some supernatural act of power, or, in other words, a miracle. The supposition that they were the work of man and his invention, their multiplicity, their dissimilarity, and their systematic construction oppose insuperable objections. If languages were merely the work of human invention, and their boundaries were enlarged gradually, as the human mind became improved, human wants multiplied, and the stock of ideas requiring appropriate words to express them became enlarged, they would, I conceive, have been as chaotic and heterogeneous as it is possible to imagine—without plan or system. For the very supposition of such an origin precludes the possibility of anything like system. Words being invented at the moment to express a particular idea could not, from the nature of the case, admit of being formed with reference to any system of language, especially such philosophical ones as these now existing. They would be invented from the urgency of the occasion to express a particular want, which it was found necessary immediately to communicate, and any form of expression which should first occur to the mind for the purpose would probably be adopted. Its adaptation to a regularly contrived system of language would never enter the head of the person first using it, because from the infancy of his intellectual powers, he could not have any conception of such a system, and there could not by the supposition be any language existing to which to adapt it. Language formed in this way, by gradual additions as the necessity of them should arise, would be as irregular, as wanting in method and order, as the different paths which the first settlers of a country should strike out for themselves, and for the same reason, viz. the necessity of immediate accommodation, without reference to, or even thought of, populous towns arising in future, requiring regular streets, laid out upon a systematic plan. This is the case of language, as well as in the latter case, would it be something that could not even be foreseen, and certainly not provided against. Language, then, existing in this way, and growing gradually, would necessarily become in time an immense mass of words, perfectly unmanageable, and such as would require the labor of a century to learn. For there would be no connection or relation between its parts. So much for languages upon the supposition that they were originally the work of man.

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Since writing my letter of March 24th, published in the TELEGRAPH of the 31st, we have made some progress in clearing up that obscure which environs us on all hands. I will proceed, first to describe the complicated scene which passed under my eyes last Friday. Let us go back to the time of the occurrence.

The sun had just gone down. There were only three of us, including the young girl, Madam S.—magnetized the latter, and asked her, when she was asleep, whether we would receive any books during the sitting that evening. "I do not know; they are not there," answered the child. Madam S.—continued, "If they still must have money, I will give them some." Silence for some moments ensued; then the sleeper said they demanded some; and three small pieces of money were given her, which she put in her pocket (where there were already two ear-rings with which she had been playing in the morning, for she is very child-like, not appearing to be more than twelve years old, though she is said to be fourteen, but without this being known. I have already said that she is an orphan).

A few moments afterward the girl, still asleep, arose and passed into the adjoining room. We followed and watched her. Seated at a distance from us, she spoke in a suppressed voice, but energetically and with gesticulations. "No, no, I will not; it is wrong." Then she left her seat, and went and took one on the opposite side of the room, where she continued the same pantomime and discourse, adding, "You are a thief; you are all the time stealing." Previously the girl, while in the abnormal state, had, as it could not be doubted, committed certain acts which would have been very reprehensible if it could have been proved that they were done voluntarily on her part. I reserve these to be spoken of hereafter lest this digression should become too lengthy; here is one, however, which it seems to be necessary to mention in this place. One morning, having just arisen from her bed and being fully awake, the girl had said, "I have been all night with a half-dollar (demi-pastre) and I ought to have it." Madam S.—then examined her closet and found such a coin missing. Doubtless the child had risen during the night and committed in her sleep this petit larceny, of which the remembrance remained like that of a dream. She said Madam S.—slept in the same room. Madam S.—then said to her, "So, so! it is they who have taken from me that half-dollar, and they must restore it to me." Then in an instant the girl fell into a kind of trance, and concealing with care the movements of her hands, she seemed to take from her shoe, or perhaps from her stocking (she sometimes slept with her stockings on), the reclaimed half-dollar, and handed it back to Madam S.—without any more ceremony. The reader will see by this, and by what we shall say hereafter, that we were on our guard respecting what the girl was capable of doing, whether voluntarily or seemingly under foreign influence. We will now return from this digression.

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Then retracing her steps, she came again to the room of Madam S.—, we being all the while at her heels; and seeing a sick lady coming whom we had left in the first chamber, she drew back saying, "See, H.—, who comes! Let us give her room to pass." She stood still, turning her back as if she dreaded to be discovered; but here also, as elsewhere, our presence did not seem to annoy her.

Finally she returned to the room where she first lost consciousness of our presence. There, approaching a table on which was lying a pack of dominoes, with which she sometimes amused herself, she called her invisible comrade saying, "Come, let us play dominoes," and she commenced playing herself for the two. I thought I would save her half the trouble, and I purposely laid down one of a wrong number. "See, one has put a five for a six. Haven't you a six? Very well, draw," and her own hand performed the office indicated. The pieces played by the somnambulist were well joined; however, when I laid down a piece in two instances, she drew back her hand without saying anything, as if she were annoyed by some obstacle that was in the way.

Pretty soon she left the table, saying, "You are a stupid girl, you don't know how to play, and you cheat." She went some steps to seat herself, thus approaching our presence, and when we were about to withdraw from her she expressed the desire to be awakened. That being done, every thing indicated her complete forgetfulness of what had occurred. Then searching in her pocket, she complained that she missed her ear-drops. That evidently was all she knew. We observed that she had not the three little pieces of money which had been given her at the commencement of the sitting, nor had she the half-dollar, nor the brooch. We sent her out upon an errand in order that we might in her absence examine all the nooks and corners where she had been. The bed was displaced, the carpet taken up, etc. Vain researches!

Night having arrived, we placed ourselves at the table as was our custom. Mr. L.—and Mr. D.—had rejoined us. We were then five in number. In a few seconds the child passed into the abnormal state, and certainly without the agency, at least voluntary, of any one of us this time. As soon as I saw her hands move, I slipped under the table, where I soon saw her hands descend and grope about as if to seize something in the air, and this motion was accompanied by the medium with these words, "Give it to me, then." But nothing was given that time, nor at any of the other sittings at which I was in like manner hidden under the table. Could I have been this an obstacle?

Being questioned, the medium responded that the little thief had a wry countenance and crooked figure; and she added that it was a little girl connected with the family of Madam S.—. The latter said she recognized her as one of her cousins, dead nearly twenty years, and who at the time of her decease was twelve years old. She died with convulsions,

* Our correspondent here gives a diagram of the brooch. It is in the shape of a deeply indented oak-leaf, an inch and a quarter wide at the widest part and an inch and three quarters long.

which distorted her face; she was much given to piffing, but as she was sickly they excused all her fantasies.

The medium, not having grasped any thing, arose from her seat and removed from the table, and I came forth from my hiding-place. We followed the sleeper in all her marches and countermarches; finally she went out of the room, passed through two other chambers, and entered the dining-room in order to seat herself at the common table. The table, ordinarily round, but formed of two parts, and capable of being extended by slides and by supplying additional boards in the middle, was now oval. It thus measured four feet one way and five and a half the other. One of its longer sides was about eight inches from the wall. The medium took a seat at the end of the table so as to bring the wall on her right.* She placed her hands on the table with the palms downward. There was a light burning upon the end of the table next to her, and directly in front of her, and its flame, standing at the height of about fifteen inches above the surface of the table, shone directly in her face. The somnambulist seemed to talk with another—with Alice perhaps—to whom she said, "Give it to me quick, before she comes." On her account the other—the thief Spirit—was doubtless delaying her visit. As she pronounced these words she quickly extended her right hand at a point between the table and the wall, about three or four inches below the top of the table, and consequently into the shade, and almost immediately the hand again arose with a package, which was neither enveloped nor tied together, but consisted of fourteen engravings of diverse kinds, like those which I described in my previous letter. They measured at an average about four inches by five or six, and must have cost at least two dollars—that is to say, more than the young girl could have possessed at one time.

I ran to the opposite side of the table; I removed that end a little farther from the wall, and looked and passed my hand everywhere. Evidently the medium's hand had not extended to the point where the ends separate from each other by means of the grooves, and where, besides, I found nothing but dust, and the pictures were very clean. Nor were they in the least crumpled, which would certainly not have been the case if they had been until then concealed in the girl's clothes. My examination completed, I took my position, standing, directly behind the medium. The three other persons, also standing, were by the table at the left of the medium, and near her side; but in the meanwhile the medium awoke.

That which is now to be related we can certify fully, and without doubt.

All preserving our places—the medium seated and we standing—and having our eyes fixed upon the girl's hands, which had resumed their place upon the table, with the palms downward, this is what we witnessed in the most unmistakable manner; for every thing was done slowly in this last phase of the *séance*, during which the medium continued perfectly awake:

I said to the girl, "They have just given you those pictures, but they have not returned the half-dollar which they have stolen, and they must now return it." Immediately, to the great surprise of the medium, and also somewhat to ours, her right hand slowly turned palm upward, at the same time that her arm performed an impulsive movement. These motions, though complex, were altogether analogous to those which are sometimes produced by the will of a magnetizer, expressed or not, upon an impressionable person. The hand then moved to the right until it came to the edge of the table, and while the fingers were not fully extended, but were immovable, the whole hand showed every appearance of rigidity, which, however, I abstained from verifying this time. We then saw the hand descend three or four inches into the shadow caused by the edge of the table, and that by a movement of its own which was little dependent upon the extension of the arm. This immersion of the hand into the shade only continued about four seconds, during which the hand did not stop its motion, and rose again with the same slowness, and showed us, at the instant of its emersion from the darkness, the half-dollar lying in the palm, which had been continually kept upward, and to all appearance rigid; the fingers continually remaining in fixed positions. An impulsive movement then brought the arm over the table, and the hand slowly turning over, dropped the half-dollar at the foot of the chandelier. Then the hand became suddenly free, and resumed its place by the side of the left hand, which had not stirred. The medium said she had felt "as though some one had drawn her hand aside, and then dropped something heavy into it."

I again spoke and said, "That is not all; they have also taken from you fifteen cents, and they must bring them back." When lo! the same hand, performing the same movements, and with the same slowness, returned again and threw down the three little coins by the side of the first piece!

"Let them bring back also the brooch," added I; and the same hand, with the same docility, the same precision,

* Our correspondent gives a diagram of the positions, but this we are obliged to omit, and in its place we take the liberty of supplying a few words not in the original, for the purpose of making the description clear.

and the same slowness (doubtless to show us that we were not deceived) brought back the same brooch!

I did not think of any more objects to reclaim, and we were entertaining ourselves with these marvels when our conversation was suddenly interrupted. It would appear that Mr. C.—(with whom the somnambulist, during the scene under the bed, had threatened the little invisible thief) was at his post, and compelled a restitution; for after a short pause, nearly equal to the previous intervals, and as if we had before us a mechanical automaton, the same hand made two more excursions, such as the three preceding, with a like interval between them, and each time brought back one of the forgotten ear-drops, of which the girl herself was certainly not thinking; for, agreeably surprised when she saw the first one, she exclaimed, "My ear-rings!" and this was said in a tone of surprise which could not have been feigned.

This ended the *séance*.

Let the reader notice particularly what were our respective positions. I was standing behind, and looking over the shoulders of the medium; the three other persons were at her left, also standing, and we did not lose an instant in observing the agitated hand except while it remained immersed in the shadow, and was less distinctly visible, and where the objects which were brought back to us could not be seen until the direct rays of the light fell upon them. It is very certain that the hand, during its immersion, did not perform any movement of its own; but we did not see the objects come to her hand, nor did we see the hands of the Spirit.

Let it be observed, also, that these objects could not have been concealed in the child's sleeve, and if they had been, they could scarcely have been got out, the sleeves being tight at the wrist-bands. Besides, they could not have been slipped down over the forearm, which only attained a slight inclination below the horizontal position. Observe, finally, that the hand, in the position to which it descended to the right (between the table and the wall), touched nothing solid, and that there was no nook for any thing to be hidden in, either in the table on the one hand, or in the wall on the other, and that the hand was wholly in the air.

So far, then, every thing has been related with precision; but I must omit nothing which may serve to clear up the question. Here, then, is what I promised in an early part of this communication, and to confirm which time was required.

In the first place, I discovered that the child had bought some pictures, medals, and books, though it does not seem possible that she could have commanded the sum necessary to purchase all we have seen. I will grant, then, that all the objects received at our *séances* may have been previously purchased, and one may conclude from this that the choice of these articles was the business of the medium, although she may have been influenced in this as she has been in many other ways. The character of those objects, then, proves nothing; but let us proceed further.

Having told the child what I knew of her acts and motions, and having, while passing, even shown her the store where she had made her purchases, she denied it; but perhaps in this she was also subject to a foreign influence, by which she seems to have been controlled on the next morning, when, instead of going directly to school, she went and bought something at the same store. She subsequently admitted that my accusation was just, but could only explain by saying, "I could not help it."

Coming together one night before the hour fixed for our meeting, we wished to search her, as was our custom, and two persons [feminine] attempted to proceed to that task; but the sleeper manifested great opposition. She rolled upon the floor, and rendered the operation quite difficult. It was not insisted upon, but it was believed that she had a book concealed in her clothes, and one was found in them some moments after on the sofa where she had just laid down. I testify, however, that in these searching operations (*vistae de douanier*) we have often enough had cause to be satisfied; nevertheless, we should not neglect those precautions, which are always useful in experiments. I was put on my guard one day by the bookseller, who informed me that the girl had bought another book (turning again out of her path as she was going to school). It was on the same day that she was to be taken to a house where she had not been before. I did not fail to cause her to be searched before her departure; but she made a vigorous opposition, and threw herself into an armed chair where the book was soon found, and which she concealed while she remained seated, but which she probably dropped out of her pocket. What she would have afterward done with this book under the severe examination at the commencement of the *séance*, at the other house (the pockets never being forgotten in such cases), is what I would much like to know. I do not think it should be doubted that she was impressed in respect to this search, as she had always laughingly submitted to similar examinations at all the houses to which we had conducted her. Perhaps, then, some invisible hand would have removed from her all causes of embarrassment, and it may be

that her pocket was simply intended to serve as a means of conveyance between the two houses.

However this may be, there is here a *mélange* which is difficult to unravel, but on which we may hope that light will yet be thrown; for progress has thus far made in the development of established facts of this kind. As for the rest, that which constitutes the object of this letter, is the relation of occurrences altogether beyond the sphere of this incertitude. They are precisely as I have reported them.

Votre humble serviteur, J. B. BARTHELEMY.
New Orleans, La., April 5, 1855.

DIVERSITY OF LANGUAGES.

In the eleventh chapter of Genesis, verses 6, 7, and 9, it is written: "And the Lord said, Behold the people is one, and they all have one language." And in verse 7th: "Go to, let us go down, and there confound their language, that they may not understand one another's speech." And in verse 11th: "Therefore is the name of it called Babel, because the Lord did there confound the language of all the earth."

In the second chapter of Acts, verses 3, 4, 5, 6, 7, and 8 it is written: "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them; and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in their own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born?"

This solution of the origin of the diversity of languages, as being in itself an act of supernatural power, and a miracle confirmed by the Spiritual Manifestations of the present day. Mediums are now made to speak and write in languages altogether unknown to themselves; and oftentimes the same medium in a number of different languages altogether unknown by himself. The same mode was probably adopted by the Deity in producing a diversity of languages at the Tower of Babel and at Jerusalem as is now, by the Spiritual Manifestations. They were probably produced by acting upon the people as mediums, either directly himself or through the agency of "ministering Spirits," in the same way as the same kind of phenomena are now produced by Spirits acting upon mediums, and by which the language of these mediums in Scripture language, is "confounded," and they are made to speak in "unknown tongues."

It has always been a matter of great difficulty, and it may be said of impossibility, to account for the multiplicity of languages as they now exist, and for so long a period have existed, except upon the supposition that they had their origin in some supernatural act of power, or, in other words, a miracle. The supposition that they were the work of man and his invention, their multiplicity, their dissimilarity, and their systematic construction oppose insuperable objections. If languages were merely the work of human invention, and their boundaries were enlarged gradually, as the human mind became improved, human wants multiplied, and the stock of ideas requiring appropriate words to express them became enlarged, they would, I conceive, have been as chaotic and heterogeneous as it is possible to imagine—without plan or system. For the very supposition of such an origin precludes the possibility of anything like system. Words being invented at the moment to express a particular idea could not, from the nature of the case, admit of being formed with reference to any system of language, especially such philosophical ones as these now existing. They would be invented from the urgency of the occasion to express a particular want, which it was sound necessary immediately to communicate, and any form of expression which should first occur to the mind for the purpose would probably be adopted. Its adoption to a regularly contrived system of language would enter the head of the person first using it, because from the infancy of his intellectual powers, he could not have any conception of such a system, and there could not by the supposition be any language existing to which to adapt it. Language formed in this way, by gradual additions as the necessity of them should arise, would be as irregular, as wanting in method and order as the different paths which the first settlers of a country should strike out for themselves, and for the same reason, viz. the necessity of immediate accommodation, without reference to, or even thought of, populous towns arising in future, requiring regular streets, laid out upon a systematic plan. This is the case of language, as well as in the latter case, would be something that could not even be foreseen, and certainly not provided against. Language, then, originating in this way, and growing gradually, would necessarily become in time an immense mass of words, perfectly unmanageable, and such as would require the labor of a century to learn. For there would be no connection or relation between its parts, and much for languages upon the supposition that they were originally the work of man.

LAST FROM THE SPIRITUAL PRESS.

The Healing of the Nations, by Charles Linton, with an Introduction and Appendix, by Nathaniel P. Tallmadge, late United States Senator and Governor of Wisconsin.

New York: Published by the Society for the Diffusion of Spiritual Knowledge.

Our readers will remember that we noticed the claims and contents of this book some time since. We have here only space for a postscript. The volume opens with an able Introduction by Governor Tallmadge, wherein the writer gives a brief outline of the history of Mr. Linton and of the book, together with a condensed account of his own personal experience and observation, in which many remarkable facts are set forth in illustration and defense of the spiritual ideas; at the same time the objections and assumptions of the opposites are pressed in rapid review. On the twenty-third page we have the commencement of the inspired portion of the book, written by Mr. Charles Linton, a young man of most agreeable character and life, but of very limited acquaintance. This part extends to page 410; it is divided into thirty chapters, and each is subdivided into short paragraphs, usually from one to twelve lines, all of which are numbered in the manner of our translation of the ancient Scriptures. Various subjects are treated somewhat consecutively, at the same time each separate paragraph, with occasional exceptions, is a concise embodiment of some well-defined thought or elevated sentiment. The last part of the volume, occupying about 100 pages, consists of a copious Appendix, in which the Governor has comprehended many things which contribute to the present interest and permanent value of the book.

This volume will do us unnecessary violence to the theological prepossessions of any man; its moral tone is pure above suspicion, and the spirit that pervades the whole is eminently religious in an unobtrusive and rational sense. It will be widely read and its teachings generally approved. Those who value "Prose and Poetry," and the wise sayings of Solomon, will certainly prize this work with similar interest and pleasure. It transcends the Proverbs of the modern Spiritual Scriptures, and is a most unique and suggestive book.

—We are prepared to supply all orders. See notice at the bottom of our catalogue of books.

THE SACRED CIRCLE.

The first number of the second volume of this monthly magazine is about being issued, and will be on our shelves ready for subscribers on the 1st of May. Its contents are as usual varied, relating principally to the cause of Spiritualism, and its editors, Judge Edmunds, Dr. Dexter, and Mr. Warren, have engaged in the task of continuing the work with renewed energy. The causes which last year somewhat interfered with their undivided attention to the work have now been removed, and we are confident that the ensuing volume will be more than ever worthy the attention of Spiritualists. As one element of increasing interest, we observe that this number contains the beginning of a series of letters written from the Indian country in 1836, which give a minute and graphic account of the manners and customs of the natives of our forests, and are to be succeeded by extracts from a journal of a residence of several months in Central America, among the natives of a more southern clime. That portion of our continent has been hitherto very little known, but it is daily growing in importance and is interesting to our people at large; while the importance in the doctrine of progression, this account of the position in the scale, of a distinct race of people and their opportunity for advancement, can not fail to be a matter of moment. Hence, it has been supposed that aside from their interest as general reading, they would repay the attention of its readers.

The great object of the publication, however, is not lost sight of in this number, and that is described by the editors as "establishing a channel of giving to the world a class of teaching on the subject of spiritual intercourse too grave for the columns of an ordinary newspaper, and too light perhaps—at all events too brief—for publication in book form."

The magazine constitutes a volume of 600 pages a year, of a size that can be bound to conform with the two volumes of "Spiritualism," and besides the editors who are devoted to the work, there are other minds engaged in contributing to its pages, and in giving it variety and interest.

THE PUBLIC CIRCLE.—We perhaps owe an apology for omitting to announce in our editorial department the appearance of this new periodical. About the time the first and second numbers were issued, the editor of the TELEGRAPH was absent a great portion of the time, delivering lectures in several neighboring cities, and amid the multitude and the absorbing nature of our engagements, that, among many other duties, was forgotten and neglected. We trust that numerous correspondents and others, who may have felt themselves neglected, will regard our "short-comings" with fraternal indulgence. During the past four months we have been in a state of unusual anxiety, owing to the dangerous illness of a beloved child, and other circumstances which we can not here explain.

By referring to the advertisement on our last page, the reader will ascertain the design and character of the Public Circle. The object, as therein expressed by Mr. Conklin and the gentlemen associated with him—who perform the duties of editor solely for the good of the cause—is certainly most commendable, and we hope the enterprise may be successful. We will forward specimen copies to any of our friends who may signify their wish to see the work.

To the Newspaper Press.

Our thanks are due to a large number of our contemporaries for the respectful and friendly manner in which they have heretofore noticed our enterprise. Should any members of the editorial fraternity be moved to call attention to the claims of the TELEGRAPH, now that we are just entering on the fourth volume, we shall appreciate the courtesy.

25,000 copies of the present number have been printed, which we trust will leave a surplus for gratuitous distribution to those persons whose address our friends please to furnish us.

POSTMASTER: who receive a copy of this paper will confer a favor by soliciting and transmitting subscriptions, after deducting the usual commissions.

JERSEY CITY.—Rev. U. Clark, and probably Mrs. Clark also, will speak on Spiritualism in Jersey City next Sunday, notice of which will duly appear in the secular papers.

FACTS AND REMARKS.

REMARKS BY W. WARREN.—At a distance and remarkable spiritual impression as has come to our knowledge for some time was the following: A young lady of the writer's intimate acquaintance, whom we will designate by her first name, Angeline, was residing in the family of Mr. D. in Brooklyn. A few weeks ago, Angeline (who by the way does not profess to be a Spiritualist) entered Henry Ward Beecher's church, and after her thoughts became composed, and while she was waiting for the commencement of the service, an interior voice seemed to speak distinctly to her and say, "You are a pure and holy spirit." This she took for a vision, and was endeavoring to account for it as a freak of her own imagination, when the voice again spoke within her and said, "The finger of death is upon you." This was now somewhat startling, but remained the ordinary current of her thoughts, when the voice spoke for the third time and said, "Before another Sabbath shall have passed, you will be dead." Now the lady Henry was at that time lightly indisposed with hooping cough, but exhibited no symptoms which were in the least degree alarming. Angeline, therefore, though by this strange voice rendered peculiarly anxious about her health, could not think he was near his end, and did not deem it proper to mention her impression to his mother. The next Saturday afternoon arrived, and the boy, feeling as well as usual, congratulated himself that she had not been so foolish as to mention her seeming interior conviction, to his parents, as he thought it extremely improbable that the child would die before the next morning. Early on that evening, however, the boy was suddenly taken with convulsions, and despite of the best medical attendance he died about two o'clock the next morning. Thus, according to the impression, he was actually taken away about three hours "before the dawn of another Sabbath."

VISION BY A CHILD.—Among the mediums and Spirit-seers is the family of Mr. and Mrs. Sawyer, at Greenpoint, L. I. In their little daughter, five years old, not long ago, during the sitting of a circle at their house, and while a portion of the persons present were engaged in a religious conversation, this little girl, after gazing intently at one corner of the room, turned to her mother and said, "Oh, ma, I saw the dearest little white dog in that corner of the room that I ever saw." Her mother asked her to describe the dog particularly, and, as they were talking about the vision, the attention of a gentleman present was attracted. "What, a dog?" said he, "let her describe the dog again." "I think I may know him." The child then went on to say, "It was a little white dog, as white as snow, about so high," etc., showing with her hand. "The same, so far," said the gentleman, "but you had no what kind of ears he had." "Oh, ma," said she, "I guess he had no ears, for I didn't see any at all." The same, accordingly, said the gentleman, the dog had ears, but they lay so close to his head that they could hardly be seen. He then went on to say that it was a dog that had belonged to his niece, who is now in the Spirit-world, and that the vision of the same dog had often appeared to mediums before as an indication that the Spirit of his niece was present.

PHOSPHORESCENT SPIRIT-SEER DANCING.—Mr. J. H. ROUSE, of Greenpoint, L. I., who is a Spiritualist, possessing good natural powers of observation, and a surprisingly keen faculty guarantees the accuracy of his accounts of facts related to us in the following curious particulars: One night after retiring to bed, in a room occupied only by himself, he had occasion to alight his lamp, and for this purpose struck and ignited a kerosene match against the wall. In a moment afterward he re-entrusted his lamp, when he had struck his match, forming into the shape of a small balloon, which remained attached to the wall by a small luminous filament still completed, then became covered, and floated obliquely upward through the air toward the other side of the room, on approaching which it disappeared. Another balloon formed, floated off, and disappeared in the same way, and another still, until seven or eight in all had successively formed and vanished. The balloons varied in size, but were from three to five inches long, and seemed to have a nucleus of stronger light in their centers. The formation of such luminous globules from the phosphoric vapor of a common match is, so far as we know, entirely unprecedented, and can be accounted for on no known physical law; and this fact gives countenance to what the Spiritist told us in relation to a subsequent circle, viz., that they had seen these globules for his entertainment and instruction, by collecting the vapors phosphoric and molding it into shape. If this is so, it may allow some light upon other phenomena of Spirit-luminosity, though it certainly does not explain all such.

ANOTHER SPIRITUAL INTERVIEW VERIFIED.—Mr. J. H. ROUSE, of Greenpoint, L. I., relates to the following fact in his own experience: He has a brother residing at Bordent, Ulster County, whom he visited a few months ago, and found skeptical in regard to spiritual manifestations. Some weeks after this visit, he having in the mean time returned to Greenpoint, he wrote one morning and said to the family in which he was residing, "My brother at Bordent now has spiritual communications in his own family, for so I am impressed." The date of this impression was noted down. Some weeks afterward, and before receiving any communication from his brother, he made him another visit. He found the latter rejoicing in beautiful communications from Spirits, through a little girl ten years of age, whose hand was moved to write messages for others, her own mental capacity, to sign the names of Spirits whom she knew nothing about, and to give other remarkable tests. He asked his brother when the child began to be influenced in that way, and was answered, "About four weeks ago," the time which had elapsed being carefully noted. Mr. R. then looked at the date of his impression concerning the opening of spiritual intercourse, in his brother's family, and found it to correspond to a day with the period which his brother mentioned.

INTERVIEW AND SPIRIT VERIFICATION.—Quite recently a lady in Williamsburg (Mrs. W.), passed into the invisible world a confirmed Spiritualist, after a long and most painful illness. The writer of this and his wife were slightly acquainted with this lady, but not sufficiently so to feel free to call on her during her sickness without some special invitation from herself or family that such a visit would be agreeable. About three weeks ago, however, I wrote the morning with the impression on my mind that I and my wife ought to go and see Mrs. W., and while intently debating upon the propriety of such an act, I was visited by the idea of my wife, asking her what her thought of it. She was surprised at the coincidence of my thoughts with her own, and said she had a strong impression that we must go, and go that very morning. She was ready to start, the next morning, and that if Mrs. W. really desired to see us, a messenger might be sent to inform us of the fact. About fifteen minutes afterward a messenger actually came in to inform us that Mrs. W. desired to see us immediately! We found my wife all ready for the visit except putting on her bonnet! Had our visit been postponed a few hours longer, it would have been too late.

THE VAIL OF THE COINCIDENT REVEALED.—Most of our city readers are aware that there is at Greenpoint, L. I., a remarkable family of mediums of the name of Sawyer. Mr. Sawyer himself, who is a rapping medium, made some remarks one day, in rather a laughing tone, upon the fact that he was deprived of the privilege of seeing the Spirit, which is enjoyed by the other members of the family. That night the brother of Mr. Sawyer, who is stopping with only by himself, describing his light and going to bed in a room occupied only by himself, inferior felt the bed-dresses draw aside, and at the same time heard an interior voice say, "Now he may see." The drawing aside of the bed-dresses seemed to represent the drawing aside of the vail that conceals from view the spiritual world, and the voice—"Now he may see"—was understood to relate to Mr. Sawyer's seeing Spirit. On the next evening they formed a circle, and Mr. Sawyer saw Spirits for the first time.

SECRETARY OF UNBROKEN MEDIUMS.—M. O. Randall, of Brooklyn, N. Y., writes to us that Mrs. O. A., of that place, who had for some time been suffering from an apparent displacement of a bone at the wrist joint, became entranced at a time when sitting in a circle, and was spiritually moved to commence an operation upon the wounded organ. She placed the back of the wrist against the table, and her knee against the wrist, holding it firmly as a vice, and then, by a succession of twists and turns finally succeeded, apparently in the most scientific manner, in bringing the bone to their proper places. Soon after this she awoke without any recollection of what had occurred. She was asked how her wrist felt, when she commenced examining it, and stated that the soreness had entirely left it, and from that time it was as well as ever.

Original Communications.

FROM POETIC SPIRITS.

The following poetic effusion, purporting to have been dictated by the "Spirits," was originally spoken by myself in a small circle, apparently in answer to a device expressed to witness some wonderful "manifestation." It may perhaps be appropriately entitled

THE VISION OF THE SPIRITS.

Our mission is not to startle the world
By marvellous words overhead,
Or by one of those "thunderbolts" hurled,
To wake earth's slumbering dead!
But a quieter, holier errand is ours—
To show the soul our pathway with flowers.

To not by a deluge of rain or of sun
That the earth its refreshing receive,
And to not by wonderful wonders done
That the mind of the doubter believe,
But the rain that comes down is a gentle shower
On the earth and the seed has the greatest power.
We come not to wreath you with chaplets of foam,
Or to clothe you in garments of state,
To give you a place and a high-sounding name
Among those the world will call great,
But come to us to seek and answer the lost,
That are ready to sink on life's ocean tossed!

We come to the mourner who weeps for the dead—
For the loved one she holds in the tomb—
And we linger around her desolate bed
To soothe her heart of his gloom;
And there in the silence of night's dreary hour
We whisper of words where death has no power:
Till, soaring aloft, her eyes open in home
To those happy regions above,
And see there the dear one that from her was torn,
And feels the embrace of his love.
Then lighter hearted she looks on her life,
While she waits for the angel to call her away!

We come to the desolate, whose thirst for the loved
Has taken his reason away,
Whose passions have blinded the eyes of his soul,
And left him in darkness to stray:
We visit his home; oh, picture of life
Are those staring babes and that heart-broken wife!
We speak to the father in dreams of the night,
And we point on his forehead bright,
A vision of beauty—his wife smiling bright,
And his children all happy again!
As the dry earth drinks in the sweet, gentle rain,
So find souls of love are never in pain.

We come with a plea for the daughters of war,
To cease and to marry well;
Whose hearts human kindness and love never know—
Whose mothers are weeping and sore:
For the victim returns to her home entrance,
While the spoiler is chastened and loved or before.
Oh, where is the Angel of Pity that wept
At the grave of a Lazzarone dead?
That summoned and that thus for four days had slept,
Came forth as one rising from bed?
Speak once more! that the dead in sin that have lain
Much longer, may wake to vision again!
Oh, where is the love that can see no dark spot,
Such as Christ to humanity bore,
When he bore to the cross, "I secure thee not,
Go, daughter, in peace, be no more."
We come to life up the walk upon that fall,
And spread a broad banner of love over all!

New York, April 17th, 1855.

THE TELEGRAPH UNBROKEN.—It should be kept in mind that the columns of this journal are not exclusively occupied with any one particular class of spiritual facts, nor pledged to the support of any religious creed or sharply defined theological propositions; but, on the contrary, it is the medium through which all free minds may express their thoughts on the general subject to which it is devoted. For this reason, it is especially adapted to the wants of liberal men, who would fairly consider all sides of an important question as indispensable to a righteous judgment.

BORN INTO THE SPIRIT-WORLD.

Deceased this life April 21st, 1855, GEORGE KERR, in his 96th year. The deceased was a member of the Society of Friends. The funeral was attended by a large concourse of people, who listened with much interest to a discourse by John D. Wright, on the subject of progress and the idea of a living and present inspiration.

SITTING FOR THE PICTURE OF A SPIRIT.

BROOKLYN, MARCH 20, 1855.

MEMOR PARTRIDGE AND BRITTAN.
Dear Sir:—In February, 1855, I lost a nephew by the name of John W. Briggs, who died in Kingston, Jamaica, N. Y. He was formerly a resident of Vermont, and was sent by the American Board of Commissioners for Foreign Missions as a minister to this island, and died soon after his arrival, as reported by a minister resident at Kingston. Some time after the report reached me of his death, while attending a spiritual circle, the Spirit of this nephew was manifested by one of the mediums present. I talked with him about his sickness and death, and about his relatives now living. Some afterward, at the same circle, a Spirit manifested himself through another medium, and said that he was the physician who attended upon this nephew during his last sickness, and that he was now in the Spirit-land. This latter manifestation surprised me that I soon afterward addressed a letter to a gentleman in Kingston, requesting him to inform me if the physician who attended my nephew in his last sickness was still living. I did not receive an answer to my letter. About a year ago I was attending a spiritual circle, and the Spirit of the physician before mentioned manifested his presence again to me through another medium, a young man with whom I had long been acquainted. The physician was personated in this medium, and placed himself in the most gentlemanly position, with his fingers upon his own pulse, and his eyes wide open. The medium, while thus incarnated, did not look at all like himself. I had much conversation with the physician about my nephew's sickness and death, and his own sickness and death. He informed me that he died with the same disease that my nephew died with. I said to him that I had written to Jamaica to find out something about him, but as yet had received no answer. He replied that I should have to write again, and direct the letter to the Missionary Board at Kingston, Jamaica. After having had much conversation with the Spirit, I remarked to a gentleman sitting by, that I should like a daguerotype of the physician deceased. The medium at once replied, "You can have it." I then asked if I should take this medium to a daguerotype gallery could I obtain the picture? "Yes," he replied. So the medium became conscious, when I related to him the conversation which was held between the Spirit (manifested through him) and myself. In a few days after, I accompanied the medium to a daguerotype artist in the town of Pittsford, Mass. The medium had not been in the gallery fifteen minutes before he became entirely unconscious to all appearance. The physician manifested himself again, and the medium put himself in the same position, and appeared precisely as he did at the previous sitting before mentioned. The picture taken was a beautiful one—who it resembles I know not, but it certainly does not resemble the

medium. The artist said it was a fine picture, but he did not know who it looked like, he did not think it resembled the subject. I showed the daguerotype to a number of persons who were well acquainted with the medium, but they could not recognize it. Some time during the past season I directed a letter to the Missionary Board at Kingston, Jamaica, N. Y., requesting them to send me the name of the physician who attended upon my nephew during his last sickness, and also to inform me whether said physician was dead; if so, by what means he died. A few days ago I received a letter in reply from one of the Board, a minister and physician, who signed his name P. H. Way. In his letter he informed me that he formerly lived in the city of Albany, N. Y., and that he went to Kingston in the capacity of a minister and physician. After giving me an account of the disease and death of my nephew, he then gave me the name of the physician who attended upon my nephew in his last sickness, and stated that he afterwards died of the same disease. I shall probably never know whether I have a correct likeness of the deceased physician, but am confident in my own mind that it must resemble him.

You are at liberty to publish the above statement of facts if you think it may aid in the cause of Spiritualism.
Yours, very respectfully,
J. A. PARTRIDGE.

THE GOOD SPIRITUALISM DOES.

MR. KERR.
You ask your readers for facts. The following came under my notice last week, and it you think it worth sending into the material world, it is at your service.

Near this city, a winter, resided a German family whose circumstances were poor. Troubles and trials came upon them almost to overwhelm them. At length a small child was taken from their charge in whom the father seemed to have concentrated his affections. The loss of his boy bore heavily upon him, at the same time famine in a lighter form was taking hold of the father, and continually progressing in its ravages until it endangered the mother's life in the vicinity. The distressed wife, eager and desirous to save her husband, followed the persuasions of her friends, retained her afflicted husband in New York, and there placed him under a skillful physician. In accomplishing this object, the poor wife disposed, at great sacrifice, their little stock, and obtained a small, empty room. A few bed-steads and a small bed constituted the furniture of the room for the sick husband, wife, and small child. It was here in this lonely room that the weary wife was watching night after night, for four weeks, the lingering spirit in its agonized frame. Thus did the poor, but affectionate mother and wife watch every morning, and in the features of the dying husband, and after giving a long time to this agonizing frame, she continued in mortal agony. "He is dead!" The moment—the one she had been so ready to say, so great was the anguish of her soul. At this moment she thought she observed the spirit of her husband to move. She gazed on him affectionately as he calmly and placidly looked in her face and said, "My dear, I shall not die yet. I still live here yet, I am ready to say, so great was the anguish of her soul. At this moment she thought she observed the spirit of her husband to move. She gazed on him affectionately as he calmly and placidly looked in her face and said, "My dear, I shall not die yet. I still live here yet, I am ready to say, so great was the anguish of her soul. 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the lips or pen of a divine, took a hasty view of all the moral and religious duties incumbent upon the commander of a ship-of-war. He